

may it come to us from every quarter:
grant us riches
combined with felicity.

10. We enjoy, IKDRA, through thy guiding
protec-
tion, desirable affluence along with
descendants and
reputation: grant us, sovereign, who
rulest over
(earthly and heavenly) riches, vast,
desirable, and in-
finite treasure.

11. We invoke on this occasion for his
present
protection, that IKDRA who is attended by
the MARUTS;
who is the showerer (of benefits);
augmenting (in
prowess); the uureviled of foes, radiant,
ruling, all-
subduing, fierce, the giver of" strength.

12. Wielder of the thunderbolt, humble
that man
who looks upon himself as the greatest
amongst those
men of whom I am: we invoke thee now to
(descend)
upon the earth at the time of battle, and
for (the sake
of obtaining) sons and grandsons/

13. Invoked of many, may we, through
these thy
friendly (praises), *ever* be superior to
successive roes,
destroying, oh hero, both (classes of)
enemies, (kindred
or unallied); and may we, protected by
thee, be. happy
with abundant riches.

SUJO-A V. (XX.)

**The deity, *Rislii*, and metre as before; in the
seventh stanza
the latter is *Virdj*.**

i. ISDRA, Son of strength, grant us {a
sou),¹ the
possessor of thousands, the owner of
cultivated lands,

¹ The text has no substantive, but the epithets
evidently allude
to some one individual, or, as *Sdyana*
understands them, to a
son, *putram*, who is metaphorically the riches
of a family, and
its defence against enemies, *putrarupam*
dhanamj rayir yo
tavasa, satrun dkrmet.